

Ralph
R. Theol.
B.

With the Compliments of the Writer.

Individualism in Life on Earth

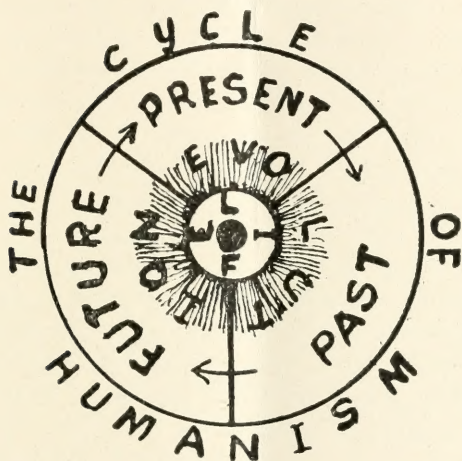
BY

ROBERT MAITLAND BRERETON. *M. J. C. E.*

Woodstock, Oregon, 1906.

Some Thoughts About Human Life.

SPIRIT — MATTER — INDIVIDUALISM
REINCARNATION.



By ROBERT MAITLAND BRERETON.

WOODSTOCK, OREGON, EASTER 1906.



Digitized by the Internet Archive
in 2008 with funding from
Microsoft Corporation

INDIVIDUALISM OF LIFE IN NATURE

Few of us realize fully enough the important truth that we are, in a way, living in the past, present and future—the Trinity of Eternity. History—the past history of our Anglo-Saxon race through its evolutionary stages—is a continuing subject of interest to us in earth-life; it will be the same to our posterity. Deeds and inscribed thoughts—noble and wicked—follow us into the World of Spirit; leave records behind on earth. We may view the present as an evidence of the revolutionary stage in civilized progression, from the past lower humanism of our ancestors: our posterity will view it in like manner. In the time of the Roman conquest of Britain our race was barbarian and heathenish; today we rank as the most enlightened and most highly civilized race on earth. This present higher mental and ethical growth cannot be derived from any material or physical force of inheritance; it can only be the result of the evolution of a higher form of the spiritual life-forces, peculiar to man in the flesh. The clear evidence of this humanizing growth, outside of the material life, should form one of the strongest props of our faith and hope in the continuity of human life. The wonderful drama of human possibility in earth-life is more beautifully unfolded than ever before in the discovery and utilization of some of the occult forces of nature. The more popular recognition of the marvelous *individualism*, which prevails through this material world, greatly increases the human interest in life in its spiritual and material forms. Throughout animated and inanimated nature we may observe this peculiar feature which makes us reflect on the occult cause and the materializing effect thereof. Man and beast, bird, reptile, fish and insect,

flower and mineral, all display the occult designing will and the material forming of the individualized object. The senses of touch, taste, sight, sound and smell are individualized in each case. The dog distinguishes his owner's scent of foot and clothing from those of others; the shepherd's dog will separate, one by one, his master's sheep from a mixed up flock; animals recognize by their scent their own young, and will only suckle such, except when fooled by man's master-devices. Every crystal has its own mathematically precise proportion of sides and angles; so also has each triangle. The material make-up of each living object in nature is one of occult individualized design and will-force, which are not of the earth, air and water that form the substance. The body and the perfume thereof are from the soil, air and water, obtained through the selective life-force of nature to suit the individual case. Thus from the same general storehouse of earth, air and water, this occult life is materialized after its own individualized intention in form, odor and development, under the natural conditions and surroundings of its temporal life. If we knew and could command the highest conditions of materialization on earth, we could achieve instantaneous manifestation of objects from earth, air and water. In the tropics we may see the bamboo, at certain seasons and under favorable conditions of soil, moisture and temperature, sprout at the rate of three-quarter inch per hour. Mushrooms spring up in a night with fully developed cells and spores. Jonah's gourd grew up in a night and covered his sheltering booth, and perished in a night (Jo. iv-10). The Zarephath's widow's barrel of meal and cruse of oil were materialized from day to day showing no exhaustion of the supply though three persons fed therefrom for a full year (1 Ki. xvii-16). A chariot and horses materialized before the eyes of Elisha and as suddenly dematerialized, and with it the earthly living body of Elijah (2 Ki. 2-11). Christ materialized and dematerialized before his disciples, and showed them that the materialization was real by making them feel him.

It is through our present ignorance of nature's laws of chemical and assimilating properties, and occult life forces, that we view all abnormal material manifestations as either miracles or fakes. Our ancestors would have looked upon the electrical illuminations and communications of today as miracles. Daily scientists, philosophers and other workers, are gaining more light and more accurate knowledge about these life-forces in nature. We are better able, than our forefathers were, to realize with St. Paul that "there *is* a natural (carnal) body, and there *is* a spiritual body." This dual nature of man in earth-life was known to Job: "There *is* a spirit in man." "Then shall the dust (body) return to the dust as it was (from whence it came) and the Spirit (the true man) shall *return* to God who gave it." Man being mentally and physically the highest form of materialization of spirit-life on earth, is the only material being that can comprehend the reality of the eternity of life. In no other sense can he think of the Great Spirit as his Father and say with the Psalmist of Israel, "Bless the Lord, O my Soul, and all that is *within* me"; neither can the Christian ignore those vital words of Christ, "God is a Spirit—He is my Father and your Father—Call no man your Father (that is the Father of your true Spirit-Self) on the Earth, for One is your Father—He is God." Thus we logically conceive the idea that the Great Spirit of Life "is above all, and through all, and is in us all," in this earth-life.

Materialism is the dark veil between our material and spiritual view of life on earth. We base our faith so much on our material senses, forgetting how very imperfect these often are found, and give so little careful thought and study to the true spiritual side of our divine mentality. Mesmerism, clairvoyance, electro-biology and telepathy, all of which belong to our spiritual nature, are uncanny and awesome to the material mind; true is the saying, "to be carnally minded is death; to be spiritually minded is life and peace." The spirit-soul of man is the vital theme, not the flesh, "which profiteth nothing" in the evolution of human life. This is nature's own teaching manifested in a thousand forms—

"dust to dust, spirit to spirit." Flesh and blood cannot enter the spirit-world. Christ laid his axe to the material idea of the Resurrection when he said: "Ye must be *reborn*" into the spirit-world; thus indicating the existence of the human spirit before it entered into the material life. This is the Christian's argument for the continuity of the human life. The only real thought, in regard to future material life that is worth while meditating on, is that of reincarnation for which we may find a wide field in nature. It forms the thought and the belief of millions of the human race on earth. If the pre-existing human-spirit has the power, or the all-ruling destiny, to enter into earth-life once, it could do so again and again. This theory supports the evolutionary evidence of higher human progression. It removes the mental difficulty experienced in thinking about the vast capacity of the unseen world of many thousands of billions of human spirits that have left the earth life. The bible relates incidents of the human form of materialization. Christ said of John the Baptist, "this is Elijah which was for to come." (Matt. xl:14.). In this sense only is material resurrection conceivable from nature's standpoint. It is not supposable that John's body could have been composed of the identical constituents of Elijah's original body; it was the spirit-soul of Elijah that Christ spoke of. Reincarnation may be the destiny-scheme of the Wisdom of the Universe, for the evolution of spirit-humanity to higher and higher stages, during the past, present and future periods of life on earth.

The supposable intermittent or alternating periods of human life and experiences, in the worlds of spirit and matter, may be the true source and motor force of the marvelous evolutionary progression, from the past barbarian stage to the present highest civilized one on earth of the Anglo-Saxon race, during the past 2,000 years. Electricity, X-Rays, Radio-Activity, and other occult civilizing forces in nature have been in earth's store during the whole of human material life, but have been withheld from human cognizance and application until of late years. The future

will still more wonderfully unfold these and other sources of occult natural forces for the use of the still higher evolutionized posterity. It is only a few years since we thought electrical power transmission over fifty miles a marvelous achievement; now scientists and electrical experts believe in the probable extension of the radius of transmission to five hundred miles. The discovery of the universality of Radio-Activity has opened out the largest conceivable field for speculative human thought to expand in, evolving the long hoped-for intercommunication between the planets of the sun. It has upset the mundane calculations of the greatest living physicists and mathematicians of the age, to the extent of millions of years, in the earth's birth, the moon's separation from the earth, and the geological periods of the consolidated earth. The sun and its planets are steadily decreasing in speed of rotation, and the sun is as steadily contracting. This serves to keep up the emission of heat which vivifies man's earth. Thus so long as this endures the material form of man may exhibit itself, and so long may the theory of reincarnation be naturally conceivable. The idea of individualized material resurrection is not conceivable, because that is of the nature of the miraculous, which is not the law of nature. Forgetfulness of former material and spiritual existence, offers no serious objection to the surmise of reincarnation on earth. Everywhere we have heard of well-established evidence of instances of the temporal loss of memory of past scenes, of the mother-tongue and of other matter through accident, sickness, insanity, etc. Our physically formed brain matter may be of too imperfect construction to act as a suitable machine for the touch of past spiritual reminiscences. This may be a providential ordering for the present stage of man's life in the world. Mentally and physically constituted as we are, we can best fulfil our destiny in the material life that now is, and await the advent of the next *rebirth* in the eternity of our life.

Assuming the correctness of the popular thought of man on earth, from earliest days of his earth-birth to the present

time, that the *fatherland* of mankind is the spirit-world, and that the earth forms the scene for the manifestation of the materialization of every known object of spirit-life thereon, we realize the ever unfolding drama of human existence and periods of evolutionary progression, in both the spiritual and the material worlds. The emigrations from this *fatherland* of human spirits of every race, and of every grade of ethical consciousness—from the “hell-born to the heaven-born”—form the most interesting biological study to civilized man on earth. Spirit-man possessing divine free-will, and under the influence of destiny or Providence, could become incarnate in any age, in any family of any race on earth. This theory may account for the birth of a child in a family with natural instincts totally foreign to those of its parents, brothers and sisters, and hence it is termed “a black sheep” of the family. It is called “a degenerate,” which is clearly a misnomer; since spiritual and mental evolution in humanism indicates betterment, not degeneracy. This “black sheep” is simply a human spirit “out-of-place” within its family, and belongs to some other race on earth less civilized. We should recognize the probable fact that we are the parents of our children’s material bodies only; we cannot select or refuse the spirit-souls which enter them; we can only, as it were, foster them through the period of materializing gestation. Every human parent on earth can perceive that no two of the children are exactly alike in their mentality, even though they be twin-born and physically the counterpart of each other. This mental uniqueness in the human teaches us many important lessons in human socialism and ethics. Egoism, as opposed to altruism, is the effect of this human individualism; it may be modified by the associations and conditions of earthly life, but never eradicated. Parental love, mating love, marital love and patriotic love, as developed in humanity on earth, are all, more or less, of a material and temporal nature, suitable to the earthly conditions of life; whereas altruistic love is the very opposite to the material. In it we recognize the divine or spiritual side of humanity. It embraces our

love and reverence of the Fatherhood of the Great Spirit of Life, and of the brotherhood of man. It is displayed in the prayers and aspirations of the spirit-soul; in the various works of charity or love; in the study and admiration of the marvelous beauties and workings of nature. In being spiritually minded we are best in touch with our real life and are best fitted to fulfil our destiny in the present life on earth. We become in closer touch with friends and relatives who have been *reborn* into the spirit-world—the spiritual fac-simile of our material world. “Lo, I am with you alway even unto the end of the world,” said Christ; “We are compassed about with a great crowd of witnesses,” wrote St. Paul; “I believe in the Communion (society, social intercourse) of Saints (the spiritual fellowship of all true believers, *both living and dead*) and in the Life everlasting,” is the weekly Sunday-uttered Creed of the Church of England and of the Protestant Episcopal Church of the United States.

From this innate psychical consciousness of the spirit side of man, grows the belief in the survival of the fittest—the spirit-soul—throughout the periods of evolutionary metamorphosis. Telepathy or thought-transference between human beings in earth life has been proved to exist without any assistance from nearness of physical contact. This natural, though invisible, touch of *felloze-feeling* in physical form of life must be still more sensitive in the metaphysical and more refined stage; so that the ever-existing belief that there is this touch and communion existing between members of the human society on earth and those of the departed is in the ascendant, and as fast and wide spreading as there is more enlightenment. If the soul of man can truly believe in being in spiritual intercourse and touch with its Spirit-Father—as shown in words of prayer and praise—we should have no hesitation about believing in the communion with departed friends and relatives whom we have seen and loved; we should have no ignorant fears about ghosts and haunted places. In token of loving remembrance we decorate, periodically, the last resting spots of the mortal

remains of our friends, relatives, patriotic and philanthropic men and women with living flower and greenery. These are a proof of the universal faith in the continuity of the individual human life. But for this innate faith and hope in a future, man would be better off if he had been created with the *unmoral* standard of the brute and bird creation of life on earth. To know good and evil—right and wrong—to possess the free-will to choose, and to be sensible of the feeling of remorse would be useless endowments to man on earth and in the spirit-world if everlasting evolutionary progression in higher features of mentality and morality were not a reality. The old saying that “the child is the father of the man” is strikingly verified in the present civilized outcome of the Anglo-Saxon race from the barbarian cradle. Individualism in man is a wonderful object in Nature. Its egoistical side is splendidly rendered in Job’s diction: “*I know* that my Redeemer liveth,” which Handel has exquisitely improvised in the music of the anthem we hear rendered with beautiful effect at this Eastertide. With this truth realized in our soul, with this music in our ears, we can laugh at materialism and its sequence, pessimism, and perceive more clearly the force of the sarcastic question, “O Death! where is thy sting? O Grave! where is thy victory?”

